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273 liquid is drained off, leaving the sediment, poured into another pot, boiled and left to cool, and is then ready for use.

Various Social Regulations.—Each Katab woman takes one 592 complete day's turn at cooking the food for the entire household, 252 old women alone being exempted from this duty. Thus the principal wife of the head of the household may cook to-day, the second wife to-morrow, a son's wife on the following day, and so on. Numerous jealousies arise from the practice. A wife will take notice of the fact that her husband does not appreciate her cooking, and rival wives will watch to see that the food supplied by the cook of the day represents the amount of corn issued for that day. Women of the compound will charge the cook with having kept back a proportion of the corn in order [841] to sell it in the market for her own advantage. Women are not allowed to cook during their menses. Food cooked by a woman in this condition is said to affect the eyesight of the person who eats it. Married women help their mothers-in-law in various domestic duties, especially in the matter of the preparation of meals, and junior wives assist the senior wives. The senior wife, it may be noted, is the first wife married, and she may be a mere child in years to the second wife. The junior wives eat their 264 meals at the porch of the hut of the senior wife, who is the [595] president of the female society.

Men do not eat with women, and there are numerous rules as to who may eat from the same calabash. A father, for example, would avoid sharing his calabash with his eldest son; it would create disrespect. He would share his meal with his youngest son, or better still, with his grandson. The sons also have their own rules. The eldest son would avoid sharing his calabash with the son immediately junior—he would share it with the next but one, and so on.

A Katab husband sleeps two nights successively with each 513 wife. If he has a hut of his own his wife sleeps there; but other- 595 wise he sleeps in his wife's hut. The first wife, we have said, is the senior wife socially, and she is the "real wife", for even if she abandons her husband she will usually one day return. [775] It is believed that in the future life a man has one wife only and that she is the woman he had first married.

Daily Life.—We may now give a rough summary of the daily 512 life of the Katab. Rising at sunrise the head of the household

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[512] takes his flask of water, performs his toilet, and then salutes each member of his household. The Katab is not a polite person, judging by the standard of Muslim politeness, or that of some other pagan tribes. He salutes no one he does not know, not even senior members of his own clan. If you enter his compound and say "Salaam alaikum" he will say "maraba" or "ma'aban", but will not rise to welcome you. A grown-up son would think little of striking his own father. The Hausa forms of salutation have to some extent been adopted, but it is noticeable that while a man will salute another in the Hausa form he will [562] avoid saluting a woman in this way. Thus in the morning he will say to a man "Kwal lafiya", whereas to a woman he would say "Akwai lafaya". In the evening he would say to a man "Barka", but to a woman he would say "Akwamam sham-sham". Men may copy the higher civilization of the Hausa, don gowns, and so on, but women may not, and the different modes of salutation to men and women may be considered a reminder that new-fangled ideas do not apply to women-folk. The general salute is *sanumwan* (sing.), *sanumyin* (pl.). In welcoming a stranger the householder speaks first, and a local resident is always the first to salute a stranger. Friends salute by each placing his thumb and forefinger together against those of the other, and cracking them. But senior men salute by pulling each other's beards.[1] Those who had taken the head of any enemy were saluted as *mwaliak*, and it was customary to hold up to them the right hand.

To return, however, to the daily life of the individual, when the chief of the household has made his salutations he procures for himself such scraps of food as have been left over from the previous evening's meal, and having eaten these takes his hoe (if he has not given up farming, and it is the farming season) and starts off for his day's work, which he carries on until mid-day, when he stops to partake, under a tree, of the porridge brought by his wife. He will then work on until six in the evening, with another short break about 3.30 in order to consume the remnants of the porridge left over from the mid-day meal. On returning [515] home he may wash himself or not, according to his views on cleanliness, and then await the preparation of the evening meal, which he eats with his brothers and children. He may

[1] See the photograph facing p. 81.

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512 converse a little, and then go off to the hut of the wife with whom
461 he is sleeping that night.

A woman gets up before sunrise and washes herself at the back of the house, finds some food to give her husband before he goes off to the farm, and prepares the mid-day meal which she takes to her husband. She then goes out collecting firewood, or, if it is the planting-out season, she may spend the afternoon in the planting-out of the bulrush millet in the ridge prepared by her husband. She then returns home and begins cooking the evening meal. Katab women do not work in the fields to the same extent as the Kagoro. Kagoro women clean farms; Katab and Morwa do not.

512 A Katab lad rises soon after his father, and warms himself
857 at the fire, washes, eats a snack of food, and follows his father to the farm. He returns home shortly before his father and talks to his brothers or his mother. A girl, on rising, takes all the dirty calabashes and pots to the river and washes them, goes home, sits at a fire and then has a few snacks of food, which she eats with her mother. She assists her mother to prepare the morning meal and waits at home until her mother returns from taking food to her father. If it is planting-out time she will go with her mother and assist her on the farm.

512 An old man is not in a hurry to rise in the morning. He often
887 forgoes his morning wash, and is not always successful in procuring a snack of food from his daughter-in-law. He sees that the small boys take out the goats and tie them up on good pasture ground for the day. He spends his day sitting about, and may
[292] pass his time weaving one of the grass waterproof capes which every Katab carries in wet weather. An old woman's duties are to tend young children while the mother is working, to sweep the compound and look after it when the other occupants are out. She also goes out to the bush near the village collecting *karkashi*.[1] As for the small boys their main duty is to keep
512 the fire going, or, if it has gone out, to obtain a light from a
857 neighbouring compound; they also take out and bring in the goats. When the crops are well advanced the small boys are given the special task of driving away monkeys and other pests, an arduous duty which requires their presence in the fields from sunrise to sunset.

[1] i.e. leaves for soup-making.

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In the dry season the daily round is considerably different. A man on rising usually sits by the fire; and, if he can find nothing with which to break his fast, he waits patiently until the mid-day meal, unless he is shifting his compound or has to repair the old compound, in which case he will be busy the whole day. If he has nothing to do after lunch he may go off to a beer-bout or may betake himself to market, buying perhaps one or two sticks of cooked meat, or some pieces of cassava, which he consumes on the road home. A woman has, however, in the dry season to maintain her activities, drawing water in the early morning, preparing the mid-day meal, collecting wood (some of which she may sell in the market if she wants to purchase anything), and preparing the evening meal.

A youth rises at dawn and sits round a fire. If there is no food going he may betake himself to the bush to try his luck at hunting, returning in time for the mid-day meal. The afternoon is spent in chatting, or in further hunting, or in following up some love affair. The maiden pursues her usual duty of cleaning calabashes and pots in the morning, drawing water and helping her mother to prepare the mid-day meal. The afternoon is spent in amusement; or if she wants to buy some beads she may go off to the bush, collect wood, and sell it in the market. An old woman's duties are confined to putting out grain and household belongings in the sun, looking after small children, and guarding the compound while the others are out. An old man watches for an opportunity to withdraw to a beer festival; failing that he contents himself with weaving bags. Children have nothing to do in the dry season, as boys are then relieved of the duty of chasing away monkeys and of tying up goats, which are now allowed to wander about as they please.

Type of House.—The Katab and their neighbours are distinguished by the peculiar design of their houses, which is illustrated by the following sketches. It will be seen that the house is oval and has a receding roof. This design is said to render the hut more weather-worthy than the ordinary conical hut. I was unable to discover which tribe originated the design, but it is noticeable that among the Kagoro and Ataka many of the huts are still of the conical pattern, which would suggest that the Kagoro and Ataka had copied the oval design from